

7196
9

THE STORY
of
DOOSHWANTA and SAKOONTALĀ.

extracted from

The *Mahābhārata*, a Poem in the Sanskreet Language,

K

translated by

Charles Wilkins Esqr.

Originally Published in the *Oriental Repertory* Vol. II.

by

Dalrymple.

1794.

LONDON.

Printed by GEORGE BIGG. 1795.

THE STORY

DOORWAY INTO THE PAST

THE HISTORY OF THE

CHURCH OF ENGLAND

Original Published in the Official History Vol. II.

IV



1891

LONDON

THE PUBLISHERS

B L

INTRODUCTION.

IT may be impossible, in the present State of our *Oriental Knowledge*, to determine the *actual time* when the *Characters* lived, that are introduced into this Story: Sir *William Jones*, in his Introduction to the *Drama of Calidas*, has supposed *Dooshmanta* to be contemporary with *Obed* or *Jesse*; about 1200 years before the *Christian Æra*; but it appears beyond all dispute, even if the actual existence of the *Characters* in this Story should be questioned, that it refers to a very remote Antiquity. The *Drama of Calidas*, founded on it, is assigned to the Epoch of the 1st Century before the *Christian Æra*; as *Calidas* was one of the *Nava-ratnānee* i. e. *nine Jewels*, by which Epithet the *Nine learned Men* were distinguished, who adorned the Court of *Veekrāmadeetya*, commonly called *Bikermajit*; This Prince gave name to an *Æra* that begins 56 years before ours; but the *Mahābhārata*, the *Sanskreet Poem* from which the *Translation* is made, is asserted to be much antierior to the time of *Calidas*: There is not, however, in the opinion of those who have taken most pains to investigate *Indian Chronology*, the slightest testimony to bring the *Scripture Chronology* into question: although Men, who have spoken at random, may carry their calculations myriads of years farther back: for when unsupported suppositions are made, *ten thousand*, or *ten millions* of years, are as easily said as *six thousand*.

The Hero of this Story, “ *Dooshwanta*, *Dooshyanta* or *Dooshmanta*,
 “ as the name is differently spelt in the same work, seems
 “ to have been *Sovereign* of all INDIA; and to have resided

A

“ at

“ at *Gajasakwaya*, better known by the name of *Hasteenapoor*;
 “ an antient *City*, which stood on the scite of *Old Dehly*;
 “ His *Name* may signify *one who is the end*, or *destruction* of the
 “ *Wicked*. He was of the race of *Pooroo*; who was the 9th
 “ in descent from *Brahmā*, and the youngest son of *Ya yatee*,
 “ one of those *Kings*, who are esteemed offsprings of *Chandra*;
 “ which is one of the names of the *Moon*.”

To maintain consistency of Character, and of Manners, in
 describing those of recondite Antiquity, it is necessary to adhere
 to opinions and customs then prevalent: It has been, in remote
 Ages, the uniform opinion of all Nations of the Human Race,
 that there existed an immediate Intercourse with *Super-natural*
Beings: sometimes through the invisible agency of *Fairies*, of
Visions and *Dreams*; sometimes by the open agency of *Spiritual*
Beings, appearing for the purposes of Judgment or Mercy:
 although the refinement of Modern-Times may doubt, or deny,
 that such an Intercourse did ever exist, the Supposition is readily
 admitted, under the designation of *Imagery*, and the personi-
 fication of *qualities* and *attributes*, called *Allegory*.

There is, therefore, no objection to be made against the
 admission of *Super-natural Beings* in the *Story*; though *Horace's*
 rule

Nec DEUS intersit nisi dignus vindice Nodus!

Let not a GOD appear
 But for a business worthy of a GOD.

Roscommon.

is more strictly adhered to, in the *Story*, than in the *Drama*;
 Opinions differ concerning the comparative merit of the *two*:
 Sir *William Jones* has, very justly, observed ‘ that the tastes of
 ‘ men

‘ men differ as much as their sentiments and passions, and that,
 ‘ in feeling the beauties of art, as in smelling flowers, tasting
 ‘ fruits, viewing prospects, and hearing melody, every Indi-
 ‘ vidual must be guided by his own sensations and the incom-
 ‘ municable association of his own ideas.’ The *Drama* of
Calidas is as much decryd by some, as extolled by others:
 The Publick have the *Drama* already before them, so that
 they are enabled to appreciate its merits; but the *Story* has never
 till this time been published: They are now competent to decide
 on both.

The World is indebted to Mr. *Wilkins*, for the *Translation*
 here laid before them, and also for the *Notes*, marked W, which
 he most obligingly took the trouble to write, at my desire: I have
 thought it most eligible to admit some of the *Notes* into the *Text*,
 not to break the thread of the *Story*; but to distinguish these
 additions from the text, they are included in *brackets* { } and
 where the explanation was not received from Mr. *Wilkins* the
 additions are marked [] The parts within () were so expressed
 in Mr. *Wilkins*’s MS, though probably, not in the *Text*. I have
 also thought it expedient already to insert the substance of part
 of the *Notes* in this *Introduction*, wherein the double inverted
 commas “ denote that they are taken from Mr. *Wilkins*.

Mr. *Wilkins*’s diffidence made him averse to present *This*
Story to the *World*; and, therefore, whatever claim of appro-
 bation, or disapprobation, it may be entitled to, he is exempt
 from any share in the last; as He was only passively acquiescing
 to my solicitation; and those who know him, must know his
 ready disposition to comply with the wishes of his Friends.

It may not be amiss to say a few words concerning the *Mythology*
 of the *Hindoos*: It is their Doctrine that BRAMHĀ,^a the ETERNAL
 ESSENCE,

^a In the Neuter Gender. W.

ESSENCE, for *Its efficient purposes*, is composed of a *Triple-Personification*; *Brahmā*, The CREATOR! *Veeśhnoo*, The PRESERVER! and *Seeva*, The DESTROYER! or rather, The CHANGER OF THINGS! for *annihilation* is no part of their Faith! on the contrary, they believe in a *pre-existent state*, and think that the effect of procreation, is not *actually* to produce, but to produce under a new form: and they believe that all forms shall continue changing, untill, by progressive purifications, they are *re-absorbed* into the ETERNAL ESSENCE.

To *Brahmā* there are few, if any, *Temples* consecrated; for human wants and human fears, which are the prevalent incitements to Religion amongst Men, do not direct them to *Brahmā*, the CREATOR! to HIM they are only directed by *Gratitude!* and, to human intelligence, The CREATIVE POWER! is scarcely different from the ESSENTIAL ESSENCE? BOTH being the Objects of *Faith* and not of *Experience*.

The *Votaries*, of *Veeśhnoo*, and *Seeva*, (who is known under as many names as *His power of change* varies in its modes,) are as adverse to each other, as the *Objects* of their separate devotion; and abhor with execration each other's Religious Profession.

The *Hindoos*, besides the personification of the *Divine Attributes* of *Power*, *Goodness* and *Justice*; also personify the *Elements*: *Eendra*, The God of the *Firmament*, is considered as the *Power* of the DEITY! over the *Elements*: He is the *Sprinkler* of *Rain*, the *Roller* of *Thunder*, and *Director* of the *Winds*: He is represented with a *thousand eyes*, and grasping the *Thunder-bolt*.*

The *Hindoos* suppose The *Universe* divided into *fourteen Regions*, or *Spheres*; of which *seven* are *below*, and *six* are
above

above this of the *Earth*. Next beyond the immediate *Vault* of the visible *Heavens*, in which the *Sun*, *Moon* and *Stars* are placed, is *Swarga*, the first *Paradise*, and general receptacle for Those who merit an advancement from their state of probation in the *Human form*. The proper *Inhabitants* of this *Region* are called *Dēvas*, or *Dēvatās*; and may be considered as *Demi Gods*, of whom *Eendra*, is the *Chief*.

These subordinate *Celestial Beings*, *Dēvas*, or *Dēvatās*; *Soors* &c. are represented as waging perpetual, and doubtful war against the *Asoors*, *Danoos*, and other *Evil Spirits*.

Some distinguish between the *Dēvas* and *Dēvatās*, reckoning the former a race of *Guardian Angels*, invoked, not for positive good, but solely for protection from evil; and the latter, as the *Genii* amongst the *Arabians*, or *Fairies* of the *North*: and in the same class, their antient *Heroes* and *Saints* are reckoned.

The *Hindoos* have also great faith in the influence, on human events, of the *Stars*; under the appellation of *Nava Graha**; This seems to correspond to the *Vulgar* opinion, formerly, in *Europe*; an opinion which the *Science* of *Modern Times* has not entirely abolished; as there are still some *believers* in *Astrology*.

From the foregoing *Sketch* of the *Hindoo Mythology*, it appears the Idea of a *TRINITY*! is common to the *Hindoo* and to the *Christian Faith*: not that the *Word Trinity* is to be found in *Scripture*; it is only a *Word*, invented by *The Church*, to explain the nature of the *DIVINE ESSENCE*, as it is alledged to be explained in *Scripture*: at the same time *Trinity* is not understood, by *The Church*, as *Three distinct Gods*: This *The Christian Church* has never admitted! even the *Athanasian Creed* admits

* *Nava Graha*, Seven Planets and two Nodes. The *Hindoo* Poets have given, to the *Dragon's Head* and *Tail*, the names of *Rāhoo* and *Kētoo*, and fabled them to be two malignant Planets, visible only when they are seizing the *Sun* and *Moon*, as in *Eclipses*. W. Under the epithet *Planets* they include the *Sun* and *Moon*. For the birth of *Rāhoo* vide *Bhagavat Geetā* P. 149.

admits but ONE GOD! though it avows *three Persons*: It must readily be perceived, the *distinction* is *clear*, between *Three Lights*, and *Three primitive Colours*, red, blue and yellow, *constituting* LIGHT: If therefore, the purest and simplest *Natural Object*, of which, by our senses, we have any knowledge, be thus composed of *Three distinct things* constituting ONE, we have the testimony of our senses to a *Substantial Trinity*!

Even the System of Materialists who suppose

*All are but parts of one stupendous Whole!
Whose body, Nature is, and God, the Soul!*

must, necessarily, admit a *conjunct operation*, or a *variability*, in that *Soul of Universal Nature*; as the variety of opinions and sentiments, in the *component parts*, proves that *variability*: and, in the operations of our own minds, we are sensible of the *conjunct influence* of *different passions*, even when those passions are pure and virtuous! how presumptuous is it then for *Man*, *negatively*, to determine the *nature* of THE DIVINE SPIRIT! when he can know nothing of *any Spirit*, but by *faith*! or by *analogy*, from the inference of ratiocination through the operations of his own mind, where he is sensible of the *conjunct influence* of *distinct passions*!

Untill a *part* is *equal* to The *Whole*! and *Ignorance* is *omniscient*! the Nature of GOD must remain *unknown*! beyond what HE has been pleased to *reveal* of HIMSELF! but, as St. Paul says, 'without *faith*, it is *impossible* to please HIM! for we must 'believe that HE is!' and I am confident, (as any one will find, by reducing it to a syllogism) that, without the help of *internal conviction*, which is *faith*! we cannot satisfy our reason of the *existence* of GOD! The CREATOR of *all Things*! for having no *evidence* of *Creation*, it is by *faith*, *alone*, we can admit that *any thing* was created.

1st December 1794.

Dalrymple.

DOOSHWANTA and SAKOONTALĀ.

CHAP. I.

ONE of the progenitors of the house of *Pooroo*, a valiant prince, by name *Dooshwanta*, was protector of the Earth, whose limits are four : He was a Lord of the human race who enjoyed the whole four divisions of the World;^a for he was a conqueror who had possessed himself of all those Countries, which have the Sea for their boundary, extending as far as the borders of the *Mlecha* tribes {of Infidels and Barbarians} : Countries terminated by the Ocean, which is the source of precious Gems, and inhabited by a people, divided into four distinct classes, {or Casts : viz Priesthood, Nobility, Merchants and Cultivators, Mechanics and Servants.}

During his reign, there was no one, who, by improper connexion with those of another degree, confounded the tribes; {who are forbidden to intermarry :} no one who worked at the plough, or in the mines; (because the earth yielded her riches spontaneously) nor any one who offended against the law : As the people, while he reigned over those Countries, delighted in justice, so they obtained justice, and the object of their wishes. As long as he was Sovereign of those Regions, there was no fear of thieves, no dread of poverty, no apprehension of disease. The several tribes were satisfied with their respective callings, and they put not their trust in works of divination; for, their whole dependance being upon their prince, they had nothing to fear. The clouds rained in due season,

^a The *Hindoo Poets* sometimes divide The *Earth*, into East, West, North and South, and bound each Quarter by an Ocean. W.

season, the fruits were full of juice, and the earth abounded with herds and flocks, and every precious thing. The Priesthood delighted in their proper functions, and hypocrisy was not to be found among them.

The young King (who possessed extraordinary great courage, and was so stout of body, that it seemed as if he could have raised the mountain *Mandara*,^a and carried it, with all its woods and forests, in his arms), was thoroughly experienced in the four modes of fighting with the mace, as well as in the use of other arms, either on horseback, or mounted on his elephant. In might he resembled *Veeshmoo* (the preserving power of the Deity), and in glory he was like *Bhāskara*, (the God of light). He was as undaunted as the Ocean, and as patient as the Earth. The conduct of the Prince being approved by Town and by Country, so he reigned over a people made happy, by numerous acts, founded on religion and justice.

One day it happened that the King (whose troops and attendants were very numerous) went to a thick forest to hunt, accompanied by thousands of horsemen and elephants. He departed under the escort of a numerous army, composed of horse and foot, of elephants and chariots. He was surrounded by Soldiers bearing swords and spears, by Heroes armed with clubs and maces, by a numerous band of Warriors with hatchets and battle axes in their hands, and by others variously armed and accoutred; and he marched along amidst the shouts of the Soldiers, resembling the roaring of Lions, the clangour of the shell^b and trumpet, the rattling of chariot wheels, the roaring of stately Elephants, mixed with the neighing of Steeds, and a variety of confused and indistinct sounds.

As

^a Probably an *allegorical Mountain*, it having been used in *churning* the *Ocean*, for the *water of immortality*. W. See *Bhagavat Gēetā* P 146 and seq. The *conch* or *chank*, vide *B. Gēetā*, P. 29. W.

As the King was passing, there was a buzz of applause. The Women, anxious to behold their Prince in all the exalted splendour of majesty, stood upon the tops of lofty terraces; and, as they gazed upon him, they seemed to regard him as the God who holdeth the thunderbolt in his hand; for, like *Eendra* (the God of the firmament), he was a hero who established his own fame, defeated his rivals, and opposed those who would oppose him. "This mighty man, said they, for great exploits in battle, is like *Vasoo*; " as those who experience the strength of his arm, can no longer be his enemies." In this manner did the women, out of affection, speak of their King; and as they spoke, they shouted for joy; and a shower of flowers was sprinkled down upon his head, while, here and there, troops of the Priesthood stood chanting his praise. Thus did he march forth, with great delight, towards the forest, anxious for the chase.

The Priests, the Nobles, the Merchants, and the Mechanics, desirous to behold that emblem of the Prince of Gods, mounted on the neck of his proud elephant, followed shouting his praise with blessings, and the cry of victory.

Those citizens followed him far on his way, but, at length, being dismissed, they returned to the city; while the king proceeded, seeming to cover the Earth with his chariot, which resembled *Sooparna* ^b (the bird of *Veeshnoo*); and to fill the Heavens with its noise. As he advanced, he spied the forest at a distance: It appeared to him like the delightful garden of *Eendra*,

^a *Vasoo*. The name of a very antient King, whose Country was called *Chedee*: He was surnamed *Oopareechara*, from his possessing a *Celestial Chariot*. W.

^b *Sooparna*. One of the names of the Bird of *Veeshnoo*; in a vulgar sense it means a sort of Eagle, but as a *mythological* Being, the offspring of *Vēnatā* by the Patriarch *Kasyapa*. W.

Eendra, called *Nandana*; ^a and it abounded in such trees as the *Beelwa*, ^b the *Arka*, ^c the *Khadeera*, ^d the *Kapeettha*, and the *Dava*; It was uneven, and, as it were, choaked up by fragments of rocks, which had flidden from the mountains; without water, without any inhabitants of the human species, and many *Yojanas* ^e in extent; infested by lions, and a variety of other dreadful beasts of prey, which haunt such wilds. The King, with his army, his servants, and followers, routed the whole forest, killing a variety of animals which had become the marks of their arrows. *Dooshwanta* himself wounded many tigers with his shafts. Such animals as were at a distance, he shot with arrows, while those that were near, he cut down with his sword, or pierced them with his spear.

The King, who was of inconceivable courage, and experienced in the circling motion of the mace, hunted about and advanced, killing both birds ^f and beasts, with swords and with battle axes, and with the shocks of his club and mace. At length, the vast forest being routed by the valiant prince, and his soldiers, favourites of war, those of its noble inhabitants, which had escaped death, began to abandon it. There were seen fleeing, herds which had lost their chiefs, and whole troops of animals, crying out with the fatigue of extreme exertions, and which
having,

^a *Nandana*. Signifies *delighting*, the situation is fabled to be *Mount Meroo*, the *North Pole*, imagined to be an exceeding high *Mountain*. W.

^b *Beelwa*. This Tree bears a large fruit, which the *English* of *Bengal* call *Bail-fruit*. The reader will find it described in the *Asiatic Researches* Vol. II. P. 349, Article *Bilva*. W.

^c *Arka*. This is a large Shrub, very common in *Bengal*, whose leaves and flowers are covered with a white farina like the *auricula*: The leaves and stalks yield a milk-like juice, which is a very powerful caustic. W.

^d *Khadeera*, *Kapeettha*, *Dava*. Unknown to the Translator. W.

^e *Yojana*. A land-measure of about [6 or] 8 English Miles. W.

^f According to the Original. W.

having, in their despair of water, gone to the rivers, although the streams were dry, fell senseless upon the ground, with hearts broken by excess of toil: Of such as had been overcome by want and fatigue, some were devoured by the hungry chiefs; and, fires having been kindled, others were dressed and eaten, having been first minced according to custom. Many of the wild elephants, which had been wounded, being greatly terrified, were seen running swiftly away, with their tender trunks drawn up; and in their flight they trampled numbers of the hunters to death. The forest now appeared desolate, strewn with the showers of arrows, which had fallen from the cloud-like army, and covered with the dead carcases of the noble beasts slain by the King.

Chap. 2d.

The prince and his attendants, having thus destroyed thousands of wild beasts in that forest, went in search of another. At the extremity of the former, they entered upon a desert, which having crossed, they came to another great forest, where there was a famous hermitage: This forest was an object which the eye desired to behold, and which seemed to create in the mind extreme delight: It was refreshed by cool breezes; it abounded with trees, covered with blossoms; it was extensive, and withal exceedingly pleasant: It resounded with the humming of bees, and the singing of birds; with the Voice of the male *Kokeela*,^a and the songs of flocks of *Jheeleekas*.^b It abounded with

^a *Kokeela*. A black bird, very common in INDIA, which sings in the night, and whose notes are as various as the Nightingale's, but much louder: It is vulgarly called *Koil*; it sings delightfully in the Spring, and is said to lay its eggs in a Foreign Nest. W.

^b *Jheeleekas*. Cannot specify them. W. q^r what are commonly called *Amadabats*? which are seen in flocks. *A*

with ancient trees, having thick branches yielding a pleasant shade, and with twining creepers encompassed by swarms of bees; and it was endowed with all the greatest beauties of nature.

There was not, in all that forest, a tree without fruit, or flowers; nor was there one that bore thorns, or whose branches were not covered with bees. The birds filled the air of this delightful place with their songs; it was highly decorated with flowers, and clothed with trees, whose boughs, covered with the blossoms of every season, afforded a refreshing shelter. There were trees with flowery branches, which being gently agitated by the wind, were constantly shedding down showers of variegated blossoms. There were others arrayed in robes of painted flowers, whose sky-touching heads were filled with choirs of sweetly-singing birds, and on whose tender stalks, bending down with loads of blossoms, were swarms of six footed honey sippers^a sweetly humming; and there were many places spread with an abundance of flowers, the sight of which afforded the King great pleasure.

That forest too abounded in trees with lofty trunks, resembling the standard of the mighty *Eendra*, and whose flowery branches mutually embraced. It was haunted by troops of good and evil spirits, by tribes of *Gandharvas* and *Apsarās*,^a and by numbers of wanton *Vānaras* and *Keennaras*.^b The air, which was cool, pleasant, fragrant, and laden with the sweet-scented dust of the flowers, in moving about the forest, passed among the trees, as if it would sport with them. Such was the forest which

Bees. W.

^a *Gandharvas* and *Apsarās*, Celestial Singers and Dancers. W.

^b *Vānaras* and *Keennaras*, a sort of Satyrs, in common discourse *Apes* and *Monkeys*: Both these terms imply, something like *Men*. W.

which the King beheld : It was pleasantly situated, highly raised on the bank of a river, appearing, as it were, like a lofty standard.

As he was viewing the forest, cheered by the notes of birds, the prince espied a spacious consecrated grove and hermitage, (composed of a variety of trees, and glowing with holy fires) which he approached with due reverence and respect. It was filled with groups of *Yatees* ^a and *Valakheelyas*, ^b and was the resort of the *Moonees*. ^c There were innumerable places in which was preserved the holy fire; and the ground was spread with a carpet of flowers, and shaded by numbers of large and lofty trees. The situation was near the *Māleenee*, ^d a sacred river of pleasant water, whose surface was covered with flocks of birds of various species, and which was the delight of those, by whom the mortification of the flesh is counted gain. The King was also greatly entertained by the many beautiful animals which there ran wild.

He proceeds towards the consecrated grove, resembling the regions of the Celestials, and, in all respects, formed to affect the minds of good men, and surveys the river of holy water, which appeared embracing the hallowed spot, there like the mother of all nature ^e in the midst of her offsprings; bearing
on

^a *Yatees*. Men devoted to the severest acts of penance. W.

^b *Valakheelyas*. A race of *Pygmy-Brāhmans*, fabled to be no bigger than one's thumb. W.

^c *Moonees*. Saints and Prophets. W.

^d *Māleenee*. The exact situation not known. W.

^e *Mother of all things which have life*. NATURE. There is a little obscurity in the Original. W.

on its bosom troops of *Chakravakas*^a and floating flowers;^b haunted by apes and monkeys, and infested with bears, the wild elephant, tigers, and monstrous serpents; crouded with pilgrims, while the air resounded with the voices of pious men repeating their respective portions of sacred books. On the banks of this river, stood the great and delightful recluse abode of the reverend descendant of the illustrious *Kasyapa*,^c which is respected by the tribes of saints and prophets.

The King having examined the river adjoining the sacred grove, and perceiving the Hermitage itself, he formed the resolution to proceed: So he began to enter the mighty grove, rendered beautiful by the *Māleenee* with her many islands and delightful banks, appearing like the place of *Nara-Nārāyana*^d by the river *Gangā*.^e So having ascended into that emblem of *Chitraratha* (the garden of the God of Riches) that he might behold that mighty faint, *Kanwa*,^f the offspring of *Kasyapa*, of indescribable glory and vast abilities; he caused his chariots, the horse and foot, together with the elephants, to halt at the entrance of the grove, addressing the troops in the following words "I am going to visit the hermit *Kanwa* of the race of *Kasyapa*, a holy man free from wordly sin, tarry here until I return."

CHAP.

^a *Chakravakas*. A species of *Geese*, so called from their making a noise like the creaking of a Cart-wheel. The Hindoos use neither Iron nor Grease. W.

^b *Floating flowers*. The *Hindoos*, in performing their ablutions, sprinkle a few blossoms of certain flowers into the River. The surface of a River, particularly at *Banaris*, is often seen covered with them. W.

^c *Kasyapa*. One of their first *Patriarchs*. W.

^d The Place of *Nara-nārāyana*; on the *Ganges*, not far from *Haradwāra*, called *Bhadreekāśrama*. W.

^e *Gangā*; The River we improperly call the *Ganges*. W.

^f *Kanwa*; In Sir *William Jones's* translation of the beautiful Drama formed upon this Story; he is called *Kanna*, which is probably a mistake [of the press]. W.

CHAP. III.

When the King was arrived within the grove, semblance of *Nandana*, (the delightful garden of *Eendra*, the ruler of the firmament), he forgot hunger and thirst, and was lost in extreme pleasure: He approached the exalted hermitage, attended by his minister, his high priest, and the ensigns of royalty; and being anxious to behold there that holy man, who was, as it were, an inexhaustible store of religious discipline, he looked about the recluse abode, which appeared to him like the region of *Brahmā*,^a resounding with the hum of bees, and charmed with flocks of various birds: He heard mystic sentences from the holy *Vēdas*,^b repeated according to the rules of Prosody, by the most eminent of those who were skilled in many such sentences, and in the performance of various and extensive religious ceremonies. The place was rendered glorious by *Brāhmans*^c experienced in the office of performing sacrifices, by others of regulated lives, who sweetly sang the *Sāma Vēda*,^d by such as chanted the *Bhāroonda Sāma*,^e and by those who had made themselves masters of the *Atharva Vēda*; ^f all of them men of subdued minds, and well formed manners: There were some, who being greatly skilled in the *Atharva Vēda*, and, on that account, much esteemed by those who perform the particular sacrifice

^a *Brahmā*; The creative attribute of the DEITY. W.

^b *Vēdas*; Hindoo Scriptures, commonly called *Vēds* or *Bēds*; the four Books of which are now in the *British Museum*. W.

^c *Brāhmāns* Properly *Brāhmanas*. Priests. W

^d *Sāma-vēda*. One of the four *Vēdas*, ordained to be sung. W.

^e *Bhāroonda-Sāma*. A particular part of the *Sāma vēda*. W.

^f *Atharva Vēda*. The 4th Book of the *Vēdas* and probably the most modern. W.

sacrifice called *Pooga-yagnya*, who were repeating from that sacred work, according to the rules of art : The place resounded with the voices of other *Brāhmans*, who were employed in the formation of words,^a so that it resembled the region of the blessed *Brahmā*. The King heard likewise, on all sides, the voices of men experienced in the preparation of every thing necessary for performing a sacrifice; of such as were perfect in the principles of moral fitness, and in the knowledge of the soul; of those who were skilled in connecting collections of varying texts;^b of others who were acquainted with particular offices of religion, men whose minds were engaged in securing salvation to the soul from mortal birth;^c of those who had attained a knowledge of the Supreme Being, through arguments of indubitable proof; of such as were professors of Grammar, Poetry and Logic; of those who excelled in the science of Chronology, of such as understood the nature of matter, motion and quality; of those who were acquainted with causes and effects; of some who had studied the language of birds and apes;^d of those who rested their faith on the works of *Vyāsa*,^e of others who were examples in the study of the various books of

^a The formation of words. Pronouncing according to the rules of Orthography and Prosody. W.

^b Skilled in connecting collections of varying texts. Reconciling seeming differences in the *Vēdas*.

^c Securing Salvation to the Soul from mortal birth; Abstracting the Mind from all worldly things, and, as it were, uniting it with the DIVINE ESSENCE. This kind of absorption is called *Mooksha*. W.

^d Who had studied the language of *Birds* and *Apes*; Who were acquainted with good and bad omens. W.

^e *Vyāsa*. The name of one of their Prophets, and the reputed Author of the *Mahābhārata*, and many other Works. W.

of divine origin, and of the principal persons among those who court the pains and troubles of this world.

Here and there the chief of men beheld *Brāhmans* of the highest degree, men of subdued passions and austere lives, absorbed in the silent contemplation of the Deity, or making offerings of Ghee* on the holy fire. But when he saw those who were exercising, with infinite labour, their many wonderful and extraordinary modes of sitting,† he was filled with astonishment, and when he beheld the ceremonies performed by the *Brāhmans* in their several Temples of the Deities, he fancied himself in the regions of *Brāhmā*. The King was never satisfied with beholding this very eminent and happy place, so replete with all the properties of a sacred grove, and protected by the religious fervour of the son of *Kasyapa*; but, at length, he entered the particular abode of that holy man, which was distinguished for the beauty of its situation, and was surrounded by an assembly of saints and men devoted to religion, leaving his attendants without.

CHAP. IV.

The King upon entering the Hermitage, not seeing there the holy man, and finding it empty, called aloud, making the forest re-echo with his voice. A damsel, beautiful as the
Goddeſs

* *Ghee*, The Hindoos, even for culinary purposes, reduce their *Butter* to an *oil*, which is called *Ghee*. *ᑭ*

† Extraordinary modes of sitting; These *Hindoo Penitents*, by way of discipline, bend and distort their legs and thighs under them in every unnatural way that can be conceived. W.

Goddeſs *Srēe*,^a hearing one call, came forth, dreſſed in the habit of one devoted to the auſterities of a religious life : And when the black eyed maiden ſaw the King *Dooſhyanta*, ſhe heartily bad him welcome : She ſaluted him with ſuitable compliments, and marks of attention and reſpect; brought him a ſeat, ſerved him with water to waſh his hands and feet, and ſupplied him with other reſhments : She enquired after his health and proſperity; and having ſhewn him ſuch other tokens of civility, as were proper on the occaſion, ſhe modeſtly ſmiled, and aſked if ſhe could be of further ſervice.

The King perceiving that ſhe was a damſel of a faultleſs form, paid her due reſpect, and addreſſed her, whoſe ſpeech was as honey, in the following words: “ I am come here to “ do homage to *Kanwa*, the highly favoured Saint, whither “ is he gone! I pray thee, beautiful maiden, inform me.” The damſel, whoſe name was *Sakoontalā*,^b thus replied: “ My “ father, Sir, is gone hence from the hermitage to fetch “ ſome fruit. Wait here awhile, and thou wilt ſee him “ return.”

The King not ſeeing the Saint, and being thus addreſſed by *Sakoontalā*, perceiving, too, that ſhe was of a mature age, of a graceful mien, and ſweetly ſmiling countenance, ſhining
with

^a Goddeſs *Srēe*. The Goddeſs of good fortune and the Hindoo *Ceres*. She is the daughter of *Varoona*, their Neptune, and the Conſort of *Veeſhnoo*, the preſerving Quality; She has many other names, of which *Lakſhmee* is the moſt common. W.

^b *Sakoontalā*, the ſignification of this name will appear further on. Sir William Jones calls her *Sacotalā*; but he had a reaſon for deviating a little; his mode of ſpelling *Hindoo* words differing from that uſed here. He repreſents the ſound we give in Engliſh to double *e* and double *o* by *i* and *u*, and for the ſound of *K* he uſes *C*. W.

with personal charms, with humility, and with the glory of religious zeal, and that she was in the prime of youth and beauty, thus exclaimed:-- " Who, and of whom art thou, fair one, and for what purpose art thou come to this forest! Whence art thou, beautiful maiden, who art blessed with such personal charms, and great endowments! I long to know thy story; then tell it me, for, even at this first sight thou hast stolen away my heart."

The virtuous *Sakoontalā*, upon being thus questioned by the King, answered him, in the following words.— " Sir, I am regarded as the daughter of the holy *Kanwa*, a man of fervent zeal, endued with fortitude, greatness of soul, and experience in the duties of religion.

Dooshwanta replied, " He, whom thou callest father, is divested of all carnal inclinations, and for *that*, men reverence him. The God of Justice, even *Dharma*, may swerve from his way, sooner than he, who is restrained by his vow. Say then, fair one, how thou becamest his daughter, for my doubts on this subject are great, which it behoveth thee to remove from my mind."

Sakoontalā then said, " attend, O Prince, and thou shalt hear me faithfully relate how I became the daughter of that holy man, and all things relative to my birth. A certain devout person, coming here one day, demanded the story of my birth. Hear it, as the holy *Kanwa* then related it." In former days, said he, *Veeswameetra** being engaged in
" the

* *Veeswameetra*. This wonderful person was, according to the *Mahabharata*, the Son of *Gadē*, the Son of *Koosēka*, King of *Kanyakoobja*, which seems to be the antient name of *Canoje*, on the *Ganges*. W.

“ the performance of the greatest acts of mortification, *Sakra*,^a
 “ who is the chief of the heavenly hosts, was greatly alarmed,
 “ left the valiant spirit of the saint being kindled by the
 “ fervour of religious discipline, he should cause him to
 “ fall from his high degree; Terrified by this thought, he
 “ called to the Nymph *Menakā*, and addressed her in the
 “ following words. In rare accomplishments *Menakā*, thou
 “ excellest all other *Apśarās*,^b then do me a kindness, and
 “ attend to what I am about to say. *Veeswameetra*, emblem
 “ of the Sun in glory, is performing such a dreadful act of
 “ penance, as maketh my heart to tremble. *Menakā*, be
 “ he thy charge. He is a man of a rigid disposition, and
 “ of an unconquerable spirit, who is constantly engaged in
 “ severe acts of mortification. Go thou and inflame him with
 “ love, that he may not cause me to fall from my high
 “ estate. Go and interrupt his devotions, so shalt thou relieve
 “ me from my great anxiety: Tempt him with thy youth
 “ and beauty; with honey words, with graceful airs, and
 “ bewitching smiles, and divert him from his devotions.”

Menakā replied: “ That holy man is possessed of a violent
 “ spirit, of great religious fervour, and is, withal, greatly
 “ prone to anger, as is also known unto my Lord. How
 “ should I not be afraid of the effects of that spirit, of that
 “ religious fervour, and of that anger, of which even thou
 “ thyself art afraid! He it was, who deprived the great
 “ *Vāśeśhta* of his beloved sons;^c who was originally of the
 “ military

^a *Sakra*. One of the many names of *Eendra*, God of the visible heavens. W.

^b *Apśarās*. Celestial Nymphs. W.

^c Who deprived *Vāśeśhta* of his beloved Sons. *Vāśeśhta* is one of their great Prophets. He had a hundred Sons, who were all killed, and devoured

“ military order, but who, by his power, became a *Brāhman*; ^a
 “ and who, for the purpose of ablution, formed a river
 “ which was almost impassable from the abundance of its
 “ water: the same most sacred stream which people call
 “ *Kowseekee*, ^b in which the mighty and religious prince
 “ *Matanga* ^c formerly kept his family within a castle, being
 “ reduced to the situation of one who liveth by hunting; which,
 “ in time past, upon the holy man’s returning to his her-
 “ mitage, during a famine, he called *Pārā*, and on whose
 “ banks he himself gladly officiated at a sacrifice for *Matanga*.
 “ It was to him even thou, O lord of heavenly hosts, wentest
 “ for protection, when thou wert afraid of *Sōma*. ^d He it
 “ was who formed another world with the wealth of the
 “ *Nakshatras*, ^e and who also founded the *Nakshatras* beginning
 “ with *Prateeshravana*. He also gave protection to *Treesankoo*, ^f
 “ when overwhelmed by the curse of his spiritual guide.
 “ I am greatly afraid of him to whom these several deeds
 “ belong: Teach me then, O distinguished Being, how he
 “ may not consume me with the fire of his rage; for with
 “ his

devoured, by a poor unfortunate Prince, while under the influence of a curse, and possessed of an Evil-Spirit which *Veeswameetra* caused to enter into him. W.

^a Became a *Brāhman*. I have heard it said that a late King of Travancore, to raise himself to a higher degree, than that in which he was born; had a Golden Cow made, large enough to hold himself: He was produced from the Cow, which was presented to the Pagoda, and his divine origin was acknowledged by the Priesthood. This Story is, however, differently related; and the regeneration, through the golden Cow, said to have been an atonement for his crimes, and not for exaltation of cast. *A*

^b *Kowseekee*. Its situation not ascertained. W.

^c *Matanga*. He is afterwards called *Treesankoo*, and is, probably, the Prince, who, when possessed of an Evil-Spirit, was employed by *Veeswameetra* to destroy the Sons of *Vaseeshta*; and if He be; he is sometimes called *Kalmāsapāda*. W.

^d *Soma*. One of the names of the Moon. The story, alluded to, is not recollected. W.

^e *Nakshatras*. Constellations, Stars in general. W.
Treesankoo, vide *Matanga* in note before. W.

" his glory he can reduce to ashes all the regions of the
 " world. He can shake the earth with his foot, he can reduce
 " the mountain *Meroo*^a to a heap of ruins, and quickly
 " confound the heavenly points. How can a female like myself
 " venture to approach one like him, whose faculties are in
 " subjection, who, inflamed with the fervour of religious zeal,
 " appeareth like the God of fire, whose face gloweth like the
 " sacrificial flame, and whose eyes are as the sun and moon?
 " How can one like me, O first of celestial Spirits, venture to
 " touch, as it were, the all-devouring tongue of Time?^b
 " How should not one like me be afraid of him whose
 " extraordinary power is dreaded even by *Yama*^c and *Soma*,
 " by the *Maharshies*,^d the *Sādhyas*,^e and the *Vālakheelyas*?
 " But seeing I have been thus addressed by thee, O chief of
 " Spirits, how can I avoid going into the presence of the
 " Saint? Guard me, O prince of heavenly hosts, and think
 " how I may with safety proceed to execute thy will! If it be
 " thy pleasure, let *Māroota*, (the God of Wind) attend and
 " blow aside my robes, as I dance before him; and, in
 " thy bounty, let *Manmattha*, (the God of love), accompany
 " me; and let *Vāyoo*^f waft me sweet-scented gales from the
 " neighbouring grove, while I am engaged in tempting the
 " holy fage.

" *Eendra*

^a *Meroo*. The North Pole, fabled to be an exceeding High Mountain. W.

^b *All-devouring Tongue of Time*. Time in destroying the World is represented with a tongue of flaming fire. W.

^c *Yama*. King of Death, and Judge of the Dead. W. According to whose sentence they either ascend to *Swarga*, or are driven down to *Narak*: or else assume, on Earth, the form of some Animal. M.

^d *Maharshies*. The highest order of Saints. W.

^e *Sādhyas*. An order of holy men. W.

^f *Vāyoo*. A personification of the air or wind, for which there are no less than *eighteen* names, most of them in common use. W.

“ *Eendra*, the ruler of the firmament, having consented
 “ to her several requests, she departed for the hermitage of
 “ the offspring of *Koosheka* accompanied by *Vāyoo*, the God
 “ who is in perpetual motion. The wanton *Mēnakā* discovered
 “ in the hermitage the holy *Veeswameetra*, whose faults were
 “ destroyed by the fervour of his devotions, inflicting upon
 “ himself the most painful acts of mortification.—Having
 “ saluted him with tokens of respect, she began to sport and
 “ play about, in the presence of the holy man, while *Māroota*
 “ blew off her flowing robe, which rivalled the moon in
 “ brightness; and as the garment was falling to the ground,
 “ the wanton nymph smiled at the bashful God because he
 “ was ashamed, now and then, darting her lovely eyes upon
 “ the Saint: At length, the holy *Veeswameetra* perceiving a
 “ female of incomparable beauty, and in the prime of youth,
 “ standing upon a rising ground, perplexed and intangled in
 “ her garments, and almost uncovered, his heart was instantly
 “ inclined towards her; and as he fell into the power of desire,
 “ he invited her towards him; and she, spotless beauty, being
 “ nought averse, readily complied.—They lived together for
 “ a while, till, at length, *Mēnakā* conceived, and, in due
 “ time, bore *Sakoontalā* upon the banks of the river, *Māleenee*,
 “ among the delightful snowy Mountains. She laid the new
 “ born infant near the river, and, as her purpose was now
 “ effected, she presently returned to the mansion of *Eendra*.

“ Certain birds of prey, called *Sakoontas*,^a perceiving an
 “ infant lying a sleep, in the midst of those uninhabited wilds,
 “ the

^a *Sakoontas*. Vultures. W.

“ the haunt of lions and tigers, guarded it around, lest those
 “ beasts of prey, which are greedy of flesh, should devour it.
 “ Going to the river to perform my ablutions, (continued
Kanwa,) there I discovered this child sleeping in the midst
 “ of a solitary, but delightful grove, furrounded by a flock
 “ of *Sakoontas*: I took her up, and having carried her to my
 “ abode, I placed her in the same situation, as if she had been
 “ my own daughter. In the ordinances of our law are mentioned
 “ three degrees of fathers, namely, that of him who begetteth,
 “ of him who granteth life, and of him who feedeth with bread.
 “ Now because she was protected by those birds, which we
 “ call *Sakoontas*, in the midst of an uninhabited forest, I was
 “ induced to bestow on her the name of *Sakoontalā*. Know,
 “ O holy man, that *Sakoontalā* is thus my daughter; and
 “ thus doth the virtuous *Sakoontalā* respect me as her father.”

This, continued *Sakoontalā* is the story of my birth, and in
 this manner, O King of men, know that I am the daughter
 of the pious *Kanwa*, I consider *Kanwa* as my father, not
 having known my natural father. Thus, O King, have I
 related the story of my birth, just as it was repeated before me.

CHAP. V.

“ It is very evident, (said *Dooshwanta*,) from what thou
 hast told me, O happy maiden, that thou art born of the regal
 and military order.^b Consent to be my bride, fair damsel,
 and

^b That Thou art born of the regal and military order: *Dooshwanta* makes
 this observation, because had she, as he first suspected, been the Daughter
 of a *Brāhman*, it would not have been lawful for him to have married
 her. Her natural Father, as has been seen, was originally of the Military
 Order, and though he took upon himself the *Brāhmanhood*, he seems not
 to have been admitted by that Order. W.

and instruct me how I shall serve thee, and I will presently bring thee a necklace of gold, and cloths of the finest texture, and ear-rings set in gold, decked with gems of various climes, with ornaments for the breast and arms, and costly furs. Yield to be my Wife, and that moment my whole kingdom shall be thine: Come, beautiful, timid maid, let us be united by the *Gāndharva*^b nuptial tie, for of all the modes of marrying, the *Gāndharva* is esteemed the best."

Sakoontalā modestly replied—"Sir, my father is gone hence from the hermitage to fetch some fruit.—Stay for him awhile, and perhaps, he himself will give thee my hand." *Dooshrwanta* then said—"Faultless fair one, I am too anxious to possess thee, who art so greatly endowed; and know that now it is for thee alone I wait, to whom I have lost my heart! Seeing that thou art without kindred, thou art, by the divine law, competent to dispose of thyself—Now there are eight modes of marriage, distinguished by the law, thus briefly denominated: *Brāhma*, *Dīva*, *Ārsha*, *Prājāpatya*, *Āsura*, *Gāndharva*, *Rākshasa*, and *Pīśācha*^c Of these *Manoo*, who is called *Swayambhoo*, hath declared, that the four first modes are lawful for the Priesthood,

^b *Gāndharva*, a derivative from *Gāndharva*, a Celestial Singer. W.

^c *Brāhma*, *Dīva*, &c. Each of these eight modes of marriage is described in a Digest of moral and religious duties, ordained for the *Four Tribes* respectively, attributed to *Manoo Swayambhoo*, the *Hindoo Adam*; and entitled *Manoo Smritee Sāstra*; W. (The Original of which, with an English Translation, is in the possession of Mr. Wilkins, and I hope he will enrich the *Oriental Repertory* with it. *Q.*) The *Gāndharva* marriage, in that work, is thus described, "The Union of a Virgin and the object of her choice, "of themselves, by mutual consent, is understood to be the *Gāndharva* mode; It is an Union which is the Offspring of Love." W.

Priesthood, and the first fix, in due order, for the nobility. The *Rākṣhaśa* is likewise said to be proper for the Regal order; but the *Āśūra* is appointed for the Merchants and Mechanics. Of the five first, three are said to be lawful, and two unlawful. The *Pīśacha* and the *Āśūra* are at no time to be adopted. According to this ordinance is the path of the law to be pursued. Suspect not but that both the *Gāndharva* and the *Rākṣhaśa* modes are lawful for the regal and military order, and may, without doubt, be used, either separately, or together. Thus, O beautiful maiden, thou, being full of love, art competent to become the wife of me, who am also full of love, according to the *Gāndharva* marriage rites."

Sakoontalā then said—"If such be a lawful way, and if I am my own mistress, and free to bestow my hand, hear the condition of my consent, and promise to perform faithfully what I now in private ask—That the child which may be the fruit of our union be appointed *Yoova-rāja*,^b heir to thy dominions.—I tell thee truly, great king, if what I ask be granted, our union may be accomplished."

The King, without waiting to consider, eagerly replied. "Let it be so! and I will even bring thee to my own City, "because thou art worthy; and this I promise faithfully to perform" Having said this, he took the virtuous maiden by both her hands, and they were united in the bonds of mutual love.—And, when he had appeased her troubled mind, he took his leave, giving her repeated assurances, that he would send an escort

^b *Yoova rāja*. A Title given to the Person who is named to succeed the reigning prince. It means *Young-King*. W.

escort to conduct her to his palace. With this promise, the King departed, thinking of *Kanwa*, and what he might do, when he should be informed of what had come to pass; and with his thoughts thus employed, he entered his Capital.

Soon after the departure of *Dooshwanta*, the holy *Kanwa* returned to the hermitage; but *Sakoontalā* was so ashamed, that she could not venture into the presence of her father, untill *Kanwa*, who was endued with a divining knowledge, and inspired by the fervour of religion, looked at her with a prophetic eye, and thus cheerfully addressed her—"O fortunate woman, the union which thou hast this day formed with a man in private, although thou hast not consulted me, is not contrary to the divine law: The *Gāndharva* mode of marriage is pronounced the best for the military order. It is said to be the private union of a pair, whose loves are mutual, without the repetition of prayers and invocations. *Dooshwanta*, whom thou hast chosen to be thy lawful husband, is a man of high degree, of an exalted mind, and just and religious principles. Thy son shall be an illustrious progenitor, and a mighty one upon the earth. He shall inherit the whole world, whose limits are the ocean, and when he shall go forth against the foe, his army shall always be victorious."

When the holy man had done speaking, *Sakoontalā* relieved him of his burden; and when she had put away the fruits which he had collected, and refreshed him by washing his feet, she thus addressed him—"I pray thee let thy favour be shewn unto the most exalted King *Dooshwanta*, whom I have chosen for my lord, and unto all those who are his companions and friends." *Kanwa* replied—"On thy account, *Sakoontalā*, who art worthy of my favour, I consent; and thou mayst ask of me any other boon, thy heart is most anxious to obtain."

CHAP.

CHAP. VI.

Three compleat Years^b after their engagement and the departure of *Dooshwanta*, *Sakoontalā* was delivered of a son, of inconceivable strength, bright as the God of fire, the image of *Dooshwanta*, endowed with personal beauty and generosity of soul. The holy *Kanwa* performed on him, as he grew up, all the different ceremonies instituted by the law, even from the birth.

This mighty Child seemed as if he could destroy lions with the points of his white teeth. He bore on his hand the mark of a wheel, which is the sign of sovereignty. His person was beautiful, his head capacious, he possessed great bodily strength, and his appearance was that of one born of a celestial.—During the short time he remained under the care of *Kanwa*, he grew exceedingly; and when he was only six years old, his strength was so great, that he was wont to bind such beasts as lions, tigers, elephants, wild boars and buffaloes to the trees about the hermitage. He would even mount them, ride them about, and play with them to tame them, whence the inhabitants of *Kanwa's* hermitage gave him a name. “Let him, said they, be called *Sarva-damana*, because he tameth all.” And thus the child obtained the name of *Sarva-damana*. The good *Kanwa*, perceiving that the boy was already endued with courage, with a nobleness of soul, and bodily strength, and that all his actions were more than human, observed to *Sakoontalā*, that it was time he should be declared
Yoova-rāja,

^b Three compleat years, &c. According to the Original. W. Qu? Will this period of pregnancy be of any use in chronology? D.

Yōva-rāja,^a He also spoke of his strength to some of his disciples, saying,—“ Take *Sakoontalā*, with her son, under your protection, and speedily conduct her to the palace of her lord, which is distinguished by every mark of grandeur. It is not proper that women should remain too long among their kindred and friends; It injureth their reputation, their morals and their duty; wherefore convey her hence without delay.” Those holy men, having signified their readiness to obey, placed *Sakoontalā*, and her son, before them; and took their departure for the city of *Gajasabwaya*;^b where being arrived, they went into the presence of the King *Dooṣhwanta*, and informed him, that the beautiful *Sakoontalā*, with her son, fair as one born of a celestial, and whose eye was like the lotus, were arrived from a certain forest; and when they had introduced the mother, and her child, who appeared like a youthful sun, they returned to the hermitage.

Sakoontalā, having approached the King with becoming reverence and respect, addressed him in the following words. “ Let the ceremony of sprinkling with holy water^c be performed on this boy, O King, as a solemn introduction to the dignity of *Yōwa-rājya*;^d for this my son, so like a divinity, is the offspring of our mutual love.--Proceed in this affair, O greatest of men, according to thine engagement: according to

^a The heir apparent to his father's dominions. W

^b *Gajasabwaya*, better known by the name of *Haṣṣenapōora*. W. vide Introduction page 2.

^c *Sprinkling with Holy-water*. This Ceremony answers to anointing. W.

^d *Yōwa-rājya*. This is a derivative from *Yōva-rāja* to denote the State or Office. W. Vide Note Page 26.

to the engagement made at the consummation of our love! Recal it to thy remembrance, great prince:—It was in the sacred groves of *Kanwa*.”

The King, upon hearing these her words, although he well remembered, exclaimed “ I have no remembrance of thee! Who art thou, false pilgrim? I have no recollection of any nuptial union with one like thee! Then whether thou goest, or tarriest here, is of no concern. Do that thou likest best.”

The pious mother at these words abashed, and by her sorrow, as it were, deprived of sense, stood motionless. Her eyes were inflamed, and seemed as if they would start with grief and indignation, while her lips quavered with disdain.—With side-glances darted on the King, she seemed as if she would destroy him with the fire flashing from her eyes.—Her whole form was disguised; she was roused by the desire of revenging her wrongs, and she was fully possessed of that inspired ardour which is the result of religious discipline.—Overwhelmed with affliction, and the impatience of wrongs, she pondered for awhile, then, casting her eyes directly towards her husband, she thus gave vent to her afflicted heart.

“ O mighty King, why dost thou, wittingly, and, like some vulgar wretch, fearless of reproach, make this declaration so contrary to truth?—In this affair consult thine own breast which is the repository of truth and falsehood; declare that which is just, and do not despise thy soul, and the Monitor who is within it!—Thou believest thy self an independant being, and seemest ignorant of that ancient and holy spirit, who is within thee, and who is the discloser of the sinner’s evil ways. In his presence thou doest evil. When thou com-
mittest

mittest a crime, thou thinkest no one perceiveth thee; but the Divinities, and the inward man perceive thee.—The Sun and Moon, Fire and Air, Earth, Sky, and Water, Day and night, Morning and Evening, with Justice and Religion, are all of them witnesses of a man's secret actions. *Yama Vivasvata* is the Divinity who blotteth out the transgressions of him, with whom the divine spirit, who is the witness within him, is well pleased; but he, in like manner, punisheth that evil doer, with whose deeds the said spirit is not satisfied. The Gods will not be propitious to him, whose soul is not an object of their favour. O, do not despise me, thy dutiful wife, whom thou, of thyself, didst choose! why dost thou not shew some regard for me thy lawful wife, who am worthy of thy attention? why dost thou thus slight me in the midst of this assembly, as though I were some low born wretch? Surely I am not uttering my complaints in a desert! Then why dost thou not hear me? If, O *Dooṣhwanta*, thou wilt not answer me, who am thus thy petitioner, I feel that my distracted head will presently burst in pieces!

“ The ancient bards have declared, that the husband embraceth his wife, that, in his offspring, he may of her be born again; whence it is, that the wife is called *Ĵāyā*. The man who is acquainted with the dictates of his faith, hath a son, that, through him, he may deliver the souls of his deceased ancestors. It is declared, even by *Swayam-bhoo** himself, that a son is called *Pootra*, because he delivereth his father's soul from *Poong*; which is the name of a place in hell. *She* is a wife who is notable in her house, *She* is a wife who

* *Swayam-bhoo*. A title of *Manoo*, their great Lawgiver. W. vide note Page 25.

who beareth children; *She* is a wife whose husband is as her life, *She* is a wife who is obedient to her Lord. The wife is the half of the man; a wife is a man's dearest friend; a wife is the source of his religion, his worldly profit, and his love; the wife is the root whence springeth his final deliverer.^a He who hath a wife attendeth to the duties of religion, he who hath a wife maketh offerings in his house: Those who have wives are blessed with good fortune. Wives are friends, who, by their kind and gentle speech, soothe ye in your retirement. In the performance of religious duties they are as fathers, in your distresses they are as mothers, and they are refreshment to those who are travellers in the rugged paths of life. A man who hath a family is respectable, and, on that account, marriage is the first condition of life. The woman who is attached to her husband will always follow the departing spirit of her Lord, even though condemned to those regions of punishment which are called *Veeshama*.^b If the woman die first, she waiteth the coming of her husband; and when he departeth before her, she followeth him in death.^c Hence it is, O King, that the marriage state is so much coveted; for the husband enjoyeth his wife, not only in this life, but in that which is to come. It is said by the wise men, that a man's son being *himself* begotten of *himself*, he should respect the mother of his offspring, even as his own mother. When a man beholdeth the child born of his wife, even as
his

^a *Final Deliverer*. This alludes to their belief, that it is necessary a man should have a Son, who, by performing certain ceremonies to the manes of his forefathers, may deliver their Souls out of a sort of *Purgatory*: This ceremony is called *Srādha*. W.

^b *Veeshama*. A Place in Hell; The word means *uneven*. W.

^c *She followeth him in Death*. She voluntarily ascends the funeral pile, and is reduced to ashes with her Husband's corpse. W.

his own image in a mirror, he rejoiceth, as a good man who hath obtained the heaven *Swarga*. And when men are suffering under mental afflictions and bodily disorders, they delight in the society of their families, as those oppressed with heat in refreshing waters. Although a man be ever so much offended, he should not give cause of sorrow to his wives; for on them depend his enjoyment, his comfort, and the performance of his duty. Women are the constant and sacred birth place of the human soul; for what power hath even a *Reefhee* ^a to produce a child without their aid? When a child turneth towards its father, though covered with the dust of the ground, and embraceth him, what pleasure can surpass it? Then why dost thou treat with contempt this thine own son, while he, in side-glances, regardeth thee with affection? The little ant protecteth his own egg, not breaketh it. How cometh it to pass then that thou, who art acquainted with morality and religion, dost not cherish and protect thine own offspring? The touch of an infant, ^{*} when in our embrace, is far more exquisite than the touch of fine garments, or of women, or of water. The *Brāhman* is the first of bipeds, the cow is the first of quadrupeds, the *Gooroo*, ^b our spiritual guide, is above all other men to be revered, and the touch of a child is, before all other sensations, delicious! Then suffer this boy, who gazeth on thee with so much affection, to embrace and touch

^a *Reefhee*. Saint or Prophet. W.

^{*} *The Touch of an Infant*. I do not recollect to have met a similar observation; but the truth and justice of the remark as descriptive of a natural trait of Human Sensibility, is very obvious. A

^b *Gooroo*. *Manoo* defines a *Gooroo* to be "The *Brāhman* who performeth all the sacred ceremonies at the *conception*, birth, &c. according to the law. Also he who feedeth one with bread." The simple meaning of the term is *grave*. Every *Hindoo* has his particular *Gooroo*, to whom, through life, he pays respect. W.

touch thee, since there is not in nature a sensation so pleasant as the touch of a child. Know, O mighty prince, that after three full years, when I became the mother of this boy, destined to be thy comfort in affliction, during my labor, I heard a voice issuing from the heavens say—"This thy son shall perform the sacrifice of the horse, which is called *Vājeemēdha*,^a one hundred times." When men leave their children for a while, do they not rejoice in their embrace, and, out of their tender regard, wear something in remembrance of them? *The Brāhmans*, as is well known unto thee, in the ceremonies ordained to be performed at the birth of our children, pronounce these sentences from the *vēdas*: *From my body, from my body, dost thou proceed, from my entrails art thou produced. Thou art myself, called my Son, Mayst thou live for a hundred years!* From thy members proceeded this child: from one man is produced another man. As in a clear fountain, behold, in this thy son, thy second self! As from the domestic hearth is brought a spark to kindle the sacrificial fire, so this boy is but a divided portion of thyself. Alas! A sportsman, wandering about in pursuit of game, caught me, a virgin in my father's peaceful cell! *Oorvasēe*, and *Poorvācheetee*, and *Sakajanyā*, and *Mēnakā*, with *Veeswāchēē*, and *Ghreetūchēē*,^b are six great ones among the *Apśarās*; but of all these, she whose name is *Mēnakā* is the greatest, being of the race of *Brāhmā*. This *Apśarā*, quitting the heavens, descended upon the earth, and by *Veeswameetra* conceived and bore me. She was delivered of me upon the side of the mountain *Heemavat*^c where, destitute of natural affection,

^a *Vājeemēdha*. Horse-Sacrifice, Vide *La Porte Ouverte* par *Abraham Rogers*, P. 274, also *Asiatic Researches*, Vol. 3, P. 429.

^b *Oorvasēe*, *Poorvācheetee*, &c. These several names are undoubtedly significant; but as their meanings seem not to point out their respective duties, an interpretation of them would be needless. W.

^c *Hemavān*. Means snowy. W.

affection, she left me, as if I had not been her's, and went her way! Alas! what evil deeds did I formerly commit, in my pre-existence, that I should have been abandoned by my parents in my infancy, and now again by thee! But seeing I am thus forsaken by thee, if it be thy will, let me return to my peaceful hermitage; but it doth not become thee to abandon this my child, who is thine own Son."

CHAP. VII.

Dooshwanta replied " I know not that this boy was born of thee, *Sakoontalā*. Women are, by nature, great deceivers. Who will believe thy story? *Mēnakā*, thy mother, by whom thou wert, in thy helpless state, exposed upon the Mountain *Heemavat*, was a common harlot, destitute of pity. Thy father *Veeswāmeetra*, who was originally of the military order, was also a stranger to compassion; and when, at length, he was admitted into the *Brāhmanhood*, he became a slave to unlawful pleasures. Granting that *Mēnakā* was the first of *Apśarās*, and that thy father was the greatest of *Maharśhees*, how cometh it to pass, that thou, their offspring, talkest in public, like a woman who hath lost her modesty? Hast thou no shame in repeating a story so void of credibility, and that too in my presence? Begone thou deceitful penitent! What is the situation of that first of *Maharśhees*, and of *Mēnakā*, the *Apśarā*? and what is thine? That of a miserable wretch in the habit of a Pilgrim! If thy son be yet so young, how cometh it to pass that he is so stout of body, and of such extraordinary strength? How hath he, in so short a time, shot up in stature like the lofty *Sāla*^b tree? Go, thy womb
is

^b *Sāla Tree*. A very large Timber Tree produced in the Forests of *Morung*, North of *Bengal*. W.

is become barren, and thou pratest like a common strumpet! Thou art the chance offspring of the lust of that *Mēnakā*. But I know thee not, and all thou hast told me is unworthy of my confidence. Then leave me; and go whither thy inclinations lead thee."

Sakoontalā thus replied. "Thou espieest the faults of others, O King, not bigger than grains of mustard seed, while thine own, bulky as the *Beelwa* fruit, though seen, seem to pass by thee unnoticed. *Mēnakā* dwelleth in the Heavens, and is attended by celestials! My birth, *Dooṣhwanta*, surpasseth even thine. I traverse through the etherial space, while thou art confined to walk the earth. Behold the difference between us! It is as the Mountain *Mēroo* to a grain of *Sarsapa*.^a I visit the abodes of the mighty *Eendra*, of *Koovera*,^b *Yama*, and *Varoona*.^c Judge then, O King, of my power! As the story which I have recounted before thee is true, and told for thy information, and not out of enmity, it behoveth thee not to be displeased. Until an ill-favoured man see his face in a mirror, he thinketh himself more comely than others; and, when he hath looked, and perceiveth that it is ugly, he then knoweth the difference between himself and another. But though a man be ever so perfect in beauty, he should not despise another who is less handsome than himself. He who uttereth many evil words, is a disturber of another's peace. The fool when he heareth good and evil words spoken, adopteth the worst, even as a hog delighteth in the mire; but the wise man selecteth those words only which are good and profitable,

even

^a *Sarsapa*. Mustard seed. W. *Mustard Seed* seems to have been generally proverbial for the smallest possible quantity, vide our *Saviour*, Matthew chap. 13, v. 32. *A*

^b *Koovera*. The God of riches. W.

^c *Varoona*. The Hindoo Neptune, W.

even as the goose separateth the milk from the water.^a As a good man repenteth, when he hath spoken evil of another, so a bad man rejoiceth. As virtuous minds delight in shewing reverence to the aged, so a fool findeth pleasure in offending men of respectable characters. Happy are they who are ignorant of another's fault! Fools hunt after defects in their neighbours, while their own behaviour is worthy to be reprehended. Good men call others so; but what can be more ridiculous, than for a bad man to give others that name, and call himself good? The mind of an Atheist even may be as much disquieted, by the conduct of one who hath departed from the path of truth and justice, as at the appearance of an enraged serpent; then how much more the mind of one who is a true believer? The Gods will destroy the happiness of that man, who shall refuse his regard for the child, which he himself hath raised up; and he shall not be a partaker of those worlds which are to come. *Manoo* hath declared that these five are deemed a man's children: Such as are born of his own wife, such as he may purchase, such as he may educate and maintain, such as he may find, and such as he may have by other women. They are the supporters of a man's religion and good name, and an increase to the happiness of his heart. Children are born, that they may deliver the souls of their forefathers from the regions of *Naraka*,^b thou shouldest not therefore abandon this thy son, O mighty King of men, for, in cherishing him, thou preservest thyself, thy truth, and thy justice. It doth not become thee, to support dissimulation. A single pond is better than a hundred wells, and

^a *As the Goose separateth the milk from the water.* A vulgar opinion. W.

^b *Naraka.* A general name of Hell. W.

^c *A single Pond is better than 100 Wells.* Ponds and wells are dug for the Publick use by charitable Individuals. W. One of the leading traits of the Gentoo Religion, seems to be, directing the enthusiasm, or vanity, of Individuals to Publick works. *D*

and one sacrifice is more acceptable than a hundred ponds ; The birth of a Son is better than a hundred sacrifices, and Truth is more meritorious than a hundred Sons ; for Truth being weighed against a hundred *Afwamedha* ^b sacrifices, Truth was the heaviest. It is even doubtful whether Truth be not of equal efficacy with the reading of the whole of the *Vēdas*, or washing at all the places of holy visitation. There is not any virtue equal to Truth, there is not any thing so estimable as Truth ; so, on the other hand, there is not any vice so pernicious as Falsehood. Truth is the most high *Brāhmā*. Truth is a supreme obligation. Depart not, O King, from thy solemn engagements, and prove that thy friendship was sincere ; but if thy conversation be in falsehood, and if thou break thy plighted faith, alas ! I will, of myself, depart ; for in such an one there is no affection ! yet know, *Dooshwanta*, that this my child, though he be deprived of Asses-milk, shall drink ; for, even without thy aid, my son shall reign over the whole world, whose limits are the four seas, and whose centre is the King of mountains !” ^c

Having done speaking, *Sakoontalā* was about to depart, when the voice of an *incorporeal Being*, issuing from the heavens, thus spoke unto *Dooshwanta*, as he stood surrounded by his *Reetweek*, ^d his *Poorobeeta*, ^e his *Āchārya*, ^f and *Man-*
trees,

^b *Afwamedha*. Sacrifice of the Horse. W. vide note Page 34 where it is called *Vājeamedha* ; *A*

^c *King of Mountains*. *Meroo* the North Pole. W.

^d *Reetweek*. The Priest who conducteth the ceremonies of a sacrifice made at the expence, and for the benefit of another. W.

^e *Poorobeeta*. A sort of High Priest. W.

^f *Āchārya*. One who teaches the *Vēdas*. W.

trees,^b saying “ The mother is the womb—the child is of the father—he is even he by whom he is begotten. Cherish thy son, *Dooshwanta*, and do not despise *Sakoontalā*.—The father in the son, O King of men, raiseth up the manes of his forefathers from the regions of *Yama*.^c—*Sakoontalā* hath truly said, that thou art the father of this boy.—The mother beareth a child, but it is a divided portion of thine own body; wherefore, *Dooshwanta*, cherish this offspring of *Sakoontalā*: cherish, while he liveth, this offspring of *Dooshwanta* and *Sakoontalā*, that she, unhappy Woman, whom thou wouldst forsake, may also live. And because he should be cherished, and protected by thee, through our interposition, let him be called *Bharata*. ”^d

The King, upon hearing this solemn declaration of the heavenly messenger, was well pleased; and he said unto his *Poorobeeta* and *Amatya*^e “ Sirs, ye too have heard what the messenger of the Gods have pronounced.—I knew full well, that this boy was mine own offspring; but had I received him as such, upon the bare assertions that he was my son, the people might have doubted, and he have been deemed of spurious birth.”

Having thus, through the messenger of the Gods, removed all grounds of suspicion, *Dooshwanta* received his son with joy and gladness; and having caused all the different ceremonies to be performed upon him, as a father is enjoined to fulfil, he kissed his head, and embraced him with tenderness and affection.

^b *Mantrees*. Counsellors. W.

^c *Regions of Yama*. The infernal Regions. W.

^d *Bharata*. This name is derived from a root, signifying, to cherish or maintain. W.

^e *Amatya*. Minister. W.

affection.—The King was congratulated by the *Brāhmans*, and applauded by his attendants; and he felt the most exquisite pleasure in embracing his child.—He likewise paid due attention to his consort, whom, having pacified and comforted, he addressed in the following words.—“ My Queen, our nuptials having been performed unknown to my people, I devised the scheme which I have practised for thy justification, lest they should think, that our union was an unlawful gratification of our passions, and that I might appoint this our son my successor. And now, my beloved, let me forgive the very unkind words with which, in thy anger, thou didst address me.”—Having said this, *Dooshwanta* provided the Queen with suitable garments and refreshments. He gave his son the name of *Bharata*, and causing the ceremony of sprinkling to be performed upon him, he nominated him his successor, with the title of *Yoova-rāja*.

And *Bharata* reigned after his father; and the mighty spacious wheel of his authority revolved uncontrolled, filling the world with his renown.—He conquered many princes, and rendered them dependant on his will. He followed the religion of the just, and obtained the most exalted reputation; and his authority extended over all the earth. Like *Sakra*, the chief of the Celestials, he performed innumerable sacrifices with liberal gifts, whose ceremonies were directed by *Kanwa*, according to the divine law. *Bharata* likewise performed the *Vājeemēdha* sacrifice, sometimes called *Goveetata*, at which he rewarded *Kanwa* with a gift of a thousand *Padmas*.

Padma. One hundred Krore. W.

POSTSCRIPT.

POSTSCRIPT.

15th January, 1795.

Having received this day, by the *Sugar Cane*, from my Friend Mr. *Andrew Ross* at *Madrafs*, a MS copy of part of the *Institutes of Manoo*, translated from the *Sanskreet* by the late *Sir William Jones*, (and printed in *BENGAL*, as I am informed, at The East India Company's expence) I am induced to add what relates to "*Transmigration*" and *final beatitude*"; to the *Story of Sakaontalā*, not only as it tends to explain the *Opinions* of the *Hindoos*, but as it may give the World a short Specimen of that curious Work, ~~a complete Copy of which, so far as I can learn, has not yet reached ENGLAND.~~

I have also obtained from the same worthy Friend at *Madrafs*, a MS copy of *Sir William Jones's Preface* to the work; but I shall not so far anticipate the Publication as to give this Preface.

Sir William Jones differing from Mr. *Wilkins*, and what appears the most eligible mode, in spelling *Hindoo words*; it is necessary to observe that, in the following Extract, *Sir William Jones's* mode of spelling is followed; thus *Manoo* is stiled *Menu*: *Sir William Jones* in his *Preface* mentions that what is printed in *Italicks* is from the "*Gloss of Culluca Bhatta*"; and any reader who passes it over as unprinted, will have "in *roman letters* an exact version of the *Original*, and may form some idea of its character and structure, as well as of the *Sanskrit* idiom, which must necessarily be preserved in a verbal translation: and a translation, not scrupulously verbal, would have been highly improper in a work on so delicate and momentous a subject, as private and general jurisprudence" to preserve this discrimination of the *Gloss* and *Original*, I have adhered to the distinctions of the *Translation*, instead of my usual mode of printing *proper names* in *Italicks*, and have put *Italicks* only where I found them in *Sir William Jones's translation*: although there appears to be some typographical errors in the *printed copy*, with which I collated the MS, I have not ventured to correct them.

Dalrymple.

L

On

ON TRANSMIGRATION and FINAL BEATITUDE.

1. " O Thou who art free from Sin, *said the devout sages*, thou
" hast declared the whole system of duties ordained for the four Classes
" of men: explain to us now, from the first principles, the ultimate
" retribution for their deeds.
2. BHRIGU, whose heart was the pure essence of virtue, who
proceeded from MENU himself, thus addressed the great sages: " Hear
the infallible rules for *the fruit of deeds* in this universe.
3. " Action, either mental, verbal, or corporeal, bears good or
" evil fruit, *as itself is good or evil*; and from the actions of men
" proceed their various transmigrations in the highest, the mean,
" and the lowest degree.
4. " Of that threefold action, connected with bodily functions,
" disposed in three classes, and consisting of ten orders, be it known
" in this world, that the heart is the instigator,
5. " Devising means to appropriate the wealth of other men,
" resolving on any forbidden deed, and conceiving notions of atheism
" or materialism, are the three bad acts of the mind:
6. " Scurrilous language, falsehood, indiscriminate backbiting,
" and useless tattle, are the four bad acts of the tongue:
7. " Taking effects not given, hurting sentient creatures without
" the sanction of law, and criminal intercourse with the wife of another,
" are the three bad acts of the body; *and all the ten have their opposites,*
" *which are good in an equal degree.*
8. " A rational creature has a reward or a punishment for mental
" acts, in his mind; for verbal acts, in his organs of speech; for
" corporeal acts, in his bodily frame.
9. " For sinful acts mostly corporeal, a man shall assume *after death*
" a vegetable or mineral form; for such acts mostly verbal, the form
" of a bird or a beast; for acts mostly mental, the lowest of human
" conditions.
10. " He, whose firm understanding obtains a command over his
" words, a command over his thoughts, and a command over his
" whole

“ whole body, may justly be called a *tridandi* or *triple commander*; not
“ a mere anchoret, who bears three visible staves.

11. “ The man, who exerts this triple self-command with respect
“ to all animated creatures, wholly subduing both lust and wrath,
“ shall by those means attain beatitude.

12. “ That substance, which gives a power of motion to the body;
“ the wise call *śhetrajnya*, or *jivatman*, the vital spirit; and that body,
“ which thence derives active functions, they name *bhūtātman* or
“ composed of elements.

13. “ Another internal spirit, called *mabat*, or *the great soul*, attends
“ the birth of all creatures imbodyed, and thence in all mortal forms
“ is conveyed a perception either pleasing or painful.

14. “ Those two, the vital spirit and reasonable soul, are closely united
“ with *five* elements, but connected with the supreme spirit, or divine
“ essence, which prevades all beings high and low;

15. “ From the substance of that *supreme spirit* are diffused, *like*
“ sparks from fire, innumerable vital spirits, which perpetually give
“ motion to creatures exalted and base.

16. “ By the vital souls of those men, who have committed sins
“ in the body reduced to ashes, another body, composed of *nerves with five*
“ sensations, in order to be susceptible of torment, shall certainly be
“ assumed after death;

17. “ And, being intimately united with those minute nervous
“ particles, according to their distribution, they shall feel, in that new
“ body, the pangs inflicted in each case by the sentence of YAMA.

18. “ When the vital soul has gathered the fruit of sins, which
“ arise from a love of sensual pleasure, but must produce misery, and,
“ when its taint has thus been removed, it approaches again those two
“ most effulgent essences *the intellectual soul and the divine spirit*.

19. “ They two, closely conjoined, examine without remission
“ the virtues and vices of that sensitive soul, according to its union
“ with which it acquires pleasure or pain in the present and future
“ worlds.

“ 20. If

20. " If the vital spirit had practised virtue for the most part
" and vice in a small degree, it enjoys delight in celestial abodes, clothed
" with a body formed of pure elementary particles ;

21. " But, if it had generally been addicted to vice, and seldom
" attended to virtue, then shall it be deserted by those pure elements,
" and, *having a coarser body of sensible nerves*, it feels the pains to
" which YAMA shall doom it :

22. " Having endured those torments according to the sentence
" of YAMA, and its taint being almost removed, it again reaches those
" five pure elements in the order of their natural distribution.

23. " Let each man, considering with his intellectual powers these
" migrations of the soul according to its virtue or vice, *into a region*
" *of bliss or pain*, continually fix his heart on virtue.

24. " Be it known, that the three qualities of the rational soul
" are a tendency to goodness, to passion, and to darkness; and,
" endued with one or more of them, it remains incessantly attached
" to all these created substances :

25. " When any one of the *three* qualities predominates in a mortal
" frame, it renders the imbodyed spirit eminently distinguished
" for that quality.

26. " Goodness is declared to be true knowledge; darkness, gross
" ignorance; passion, an emotion of desire or aversion : such is the
" compendious description of those qualities, which attend all souls.

27. " When a man perceives in the reasonable soul a disposition
" tending to virtuous love, unclouded with any malignant passion,
" clear as the purest light, let him recognise it as the quality of goodness :

28. " A temper of mind which gives uneasiness and produces
" disaffection, let him consider as the adverse quality of passion,
" ever agitating imbodyed spirits :

29. " That indistinct, inconceivable, unaccountable disposition of
" a mind naturally sensual, and clouded with infatuation, let him
" know to be the quality of darkness."

